1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

helmets of bullhide were worn in battle. Fitz-Roy (1839, 2:147) reports use of a shield of hides sewn together. Fighting was unorganized, of the individualistic pattern, with much use of surprise and ambush.

Captives were taken, especially women and children. There was no torture of prisoners. Cannibalism—avenging, gastronomic, magical, or other—was absent.

Mercy killing occurred in the form of premature interment, in some cases where hope of recovery had been given up (Sánchez Labrador, 1936, pp. 56-57). The useless were sometimes abandoned when the band had to be on the move (D'Orbigny, 1835-47, 2:190).

ECONOMIC CULTURE

Ownership.—On land tenure, see supra under Political Life. Ownership of personal property by male and female children, from infancy, was distinctly recognized (Musters, 1871, p. 177). Currency was absent. Barter was common, with other Indian groups and with Whites. Barter by exchange of presents, or something very much like it, occurred (Musters, 1871, pp. 155-156, 242-243). The property of a person was usually buried with him or burned at his death, so there was not much, if any, acquisition of property by inheritance. The *Tehuelche* are reported to have been very honest among themselves. The killers of guanacos and ostriches had certain prior rights to specified parts thereof, but game food was customarily shared generously with others.

Labor.—A woman who made a skin mantle for a bachelor might expect some compensation (Musters, 1871, p. 171). Captives sometimes were kept in sort of drudge slavery (Fitz-Roy, 1839, 2:153; Spegazzini, 1894, p. 237).

Men's chief tasks were: Hunting, fighting, breaking and training horses, making saddles, harness, lassos, and pipe bowls, and doing most of the work of silversmithing. Women's chief tasks were: Caring for the children and the toldo, fetching wood and water, cooking and preparing food, caring for the impedimenta on the move, dressing, sewing, and painting skins, making clothing, and weaving fillets.

LIFE CYCLE

Childbirth and infancy.—All statements on birth, infancy, and education here refer to the later *Tehuelche*.

Shortly after birth the child was smeared with damp gypsum (Musters, 1871, p. 176). According to Moreno (1879, pp. 445-446), marital abstinence was practiced from conception until about a year after birth. Prichard (1908, p. 92) states that children's heads were

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being performed on horseback. Their hair, which is of no great length, scarcely indeed equalling that of the men, and very coarse, is worn in two plaited tails, which on gala days are artificially lengthened, probably with horse-hair interwoven with blue beads, the ends being garnished with silver pendants. This practice, however, is confined, I think, to the unmarried ladies.

Being an admirer of long hair, on my first joining the Indians I greatly admired Tchang's daughter for her 'head of hair,' two immensely long tails beautifully embellished, which I naturally thought was all her own. But, meeting her by chance on the following morning returning to the toldo with water, to my great disappointment I found that she had taken her spare hair off, and her natural locks were the reverse of long. The young women are frequently good-looking, displaying healthy, ruddy cheeks when not disguised with paint. They are modest in behaviour, though very coquettish, and as skilled in flirtation as if they had been taught in more civilised society. The fair widow who so nearly *hooked* the Englishman could on occasions appeal as prettily for help as a young lady in imaginary difficulties over a country stile. Thus, when at Orkeke's request I led the way through a river—half way across the channel suddenly deepened, with muddy bottom, and an abrupt bank to land on—I heard a plaintive appeal, 'Muster, help me! my horse is too small.' Exposure and work do not age them as soon as might be expected, but when old they become most hideous beldames, and the most weird-like witches imagined by Doré would be surpassed by a trio of Tehuelche grandames. The dress of the men consists of a chiripa, or under garment round the loins, made of a poncho, a piece of cloth, or even of a guanaco mantle; but, whatever the material, this article of dress is indispensable and scrupulously worn, their sense of decency being very strong. All other garments are supplied by the capacious and warm skin mantle, which, worn with the fur inside and the painted side

2: Musters T-5 (1869-1870)1873
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the paint—which I had left off—not wishing to appear as a noble savage to the new comers. The paint for the face is composed of either red ochre or black earth mixed with grease obtained from the marrow bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots; the grease and gelatine being carefully skimmed off and secured. On state occasions, such as a birth feast, and for a dance, the men further adorn themselves with white paint, or powdered gypsum, which they moisten and rub on their hands, and make five white finger-marks over their chests, arms, and legs. The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except of course when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint; if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin, and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle, or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair enslaver, and confess that the process was rather painful.

guanaco, and is sandal-like in appearance. For riding they use boots made from the hocks or legs of horses or large guanacos, and their spurs are of wood which they carve with no little art. They bind their foreheads with a band of wool about two fingers wide, woven by themselves and of several colors. These bands hold the hair in place, that is, swept upward on the left side with the ends free like the feathers of a bird. These bands, bound six or eight times about the head, have small pieces of yellow metal or brass at their extremities. When they mount their horses they tie their large outer garment about the waist with a thong, from which hang their bolas and knife, which are the weapons they usually carry, and when they require freedom of movement for their arms they allow their skin garment to fall backward onto the horse's rump, and being thus bare from the waist up they present a rather pleasing spectacle as they race off or pursue game, particularly as the hide entirely covers the horse's rear quarters and offers to view its inner, multicolored fur. Their riding gear consists of a sort of packsaddle, with neither saddlebow nor crupper, and made of the hide of a large guanaco, the pads stuffed with coarse, dry grasses. The stirrups, which are carved out of wood, are so small that the large toe will hardly fit into it. They sit somewhat clumsily on their horses, but securely nevertheless, and can race up or down hill with equal ease. The horse's bit is made from a slender stick or from the wing bone of an ostrich, and has a small knob at either end; it is as long as the horse's mouth is wide, and the reins are attached to its enlarged extremities as are also two small thongs which go about the horse's chin and keep the bit from slipping out of its mouth. [69] The reins are made of eight twisted strands of very thin and pliable rawhide.

The women's clothes are made of the same kinds of skins as are the men's and are worn in the same manner, but for one small difference which is that they fasten the garment with two large wooden or iron pins over the chest in such a way that the two upper ends of the hide hang like the flaps of a cloak down as far as the waist. The other two ends of the hide hang behind in the manner of a train about half a yard long. This hangs to the ground when the women are still but when they walk they gather it up in their left hand. They do not use their left hand for anything else, unless it be to shield their parts in some unforeseen circumstance. In addition to this they wear, beneath the aforementioned hide, a sort of square apron which reaches to below the knees, made of flannel, woolen stuff or some other cloth if they can get it, and if not, then of very soft leather. This apron they tie about the waist with a thong, which those women of some authority adorn with beads. They do not wear sandals on their feet as do the men, but when they ride they put on boots similar to those the men wear. They do not cover their heads, but

parting their hair down the middle, braid it into two pigtails which, coming down over the ears and shoulders reach the chest and waist. The ribbon with which they tie these braids is made of dark wool two fingers wide, and the rich women trim them with beads on special days. They also put beads on the large pins which secure their outer skin garments, on the lower part of their legs as anklets and about their necks as chokers of different colors. They wear brass earrings, and so do the men. The equipment which the women use for riding - and they usually ride mares - includes a kind of stuffed saddle of tanned cowhide (if they can get it), very well made, studded with little brass nails and adorned at either end with beads of varied colors (when they have them) arranged in designs and patterns of their fashioning. The cinch about the horse's belly has three metal rings, one at one end and the other two a third of the distance from either end. The buckle with which they attach and tighten this girth is very large. The bridle is made up of halter, bit and reins; the halter is richly decorated, adorned with beads and anything else they can get hold of for the purpose. The reins and bit are similar to those used by the men. The mares are further adorned about their necks with strings of bells or such other baubles as the women can procure. These necklaces reach down to the animals knees and are used only on special days. On ordinary trips they are replaced by ropes of blue or red wool, about a finger in thickness, which are wound about the animal's neck three times, and which aid the women to get up onto their saddles. [70] The women sit on their saddles facing the head of their mount and folding their legs under them, a very uncomfortable posture which long habit alone allows them to take, and which exposes them to numerous falls. While riding and while mounting they are extraordinarily modest and keep themselves completely covered at all times. The women of some authority wear straw hats on the march which are circlets with a brim but no crown, which they tie beneath their chins with anything serviceable, and with this they shield themselves from sun and rain when they travel on horseback.

The activity or occupation of the men is to hunt, in order to supply their families with meat, and to make the skin tents or huts in which they live, and all their clothing. They also take care of the horses they own and make all their riding gear. Their games are limited to dicing, to training in their manner of fighting, and to racing each other on horseback.

The women are obliged to cook the food, fetch water and firewood, put up and take down the tents when on the march and load and unload them. The men do not help at all in these chores, even if the